

- 1: Redfield, Robert. Tepoztlan: A Mexican Village. A Study of Folk Life. Chicago: University of Chicago Press, 1930.

Pp. xii, 247; preface and introduction by author; 19 photographic plates; 1 map; 2 appendices; bibliography; index.

Yale: Mexico Ct st27.930

/Considered a model and landmark at the time of its publication, this work by a leading American anthropologist at the beginning of his career has since become a standard reference in the field of anthropological community studies. Its scope is the culture of the community and the relation of the individual to this culture, with emphasis on contemporary social change and interaction within the community and between the community and the external world. Much of the information is implicitly organized in its presentation to reflect Redfield's concept of the folk-urban continuum, which was introduced in this volume. The range of subject matter is indicated by the table of contents; most adequate are those chapters treating the material culture, the ceremonial

1: Redfield, Robert

calendar, magic and religion, and popular literature. An extensive critique of this work may be found in 2:Lewis, this file, pages 427-448, which stresses the lack of discussion of economic problems and interpersonal tensions and disagrees with much of Redfield's theoretical orientation. The work is basic to later writings on Tepoztlan, and may be considered the best introduction to the culture of this group. --Analyst/

Field date: 1926-1927

Analyst: George R. Bedell

Evaluation: Ethnologist-5

Processed in 1964

2: Lewis, Oscar. Life in a Mexican Village: Tepoztlan Restudied. Urbana: University of Illinois Press, 1951.

Pp. xxviii, 512; preface and introduction by author; 64 figures, including drawings by Alberto Beltrán, maps and photographs; 56 tables; 5 appendices, bibliography, index

Yale: Mexico Ct st27 / 951 copy 2

/As the subtitle indicates, this work reports the results of a restudy of the same community introduced by Redfield (see source No. 1, this file). The author, as principal investigator, had the aid and cooperation of a team of graduate anthropology students, agronomists, doctors, psychological testers, and government officials. He and his associates spent a total of about one year in the community, at intervals between 1943 and 1948. This study consciously builds on and complements that of Redfield, emphasizing those aspects of the culture not thoroughly explored in the earlier study: land problems, agriculture, wealth, politics, life cycle and interpersonal relations. The 20-year period between studies brought

2: Lewis, Oscar

changes in the community, field techniques, research interests, and the opportunities to build on a predecessor's work; the author recognizes these changes in analyzing Redfield's work and that of his own team. This is a very thorough presentation supported by much historical, statistical and psychological data--
Analyst/

Field date: 1943-1948

Analyst: George R. Bedell

Evaluation: Ethnologist - 5

Processed in 1964-1965

3: Lewis, Oscar. Tepoztlán: Village in Mexico. New York: Henry Holt and Company, 1960.

Pp. viii, 104

Yale: CF1391.T3.L42.

Omitted from Files: pp. i-ii, iv-viii, 1-92, 104.

/Since this book is a condensation of the material appearing in 2: Lewis, only Chapter 8, "The Changing Village," has been processed. Lewis examines some of the major changes in the village as revealed by his restudy in 1956, thus supplementing his original work done in 1943. Of particular interest is the discussion of village participation in the bracero movement (temporary employment of agricultural workers in the United States) and its effects. --Analyst/

Field date: 1943-1957
Analyst: Joan Steffens

Evaluation: Ethnologist - 5
Processed in 1965

- 4: Spitzer, Allen. Aspects of Religious Life in Tepoztlan. Anthropological Quarterly, Vol. 30, pp. 1-17. Washington, D.C.: The Catholic University of America Press, 1957.

Yale: Nk10.C27F.30-32.

/This discussion of religious life in Tepoztlan centers around the interaction of "folk Catholicism" (represented by the practices associated with the barrio chapels) and "formal Catholicism" (represented by the priest and the parish Church). Roughly half the source covers the point of view and methodology of the author. He points out the advantages that an anthropologist who is also a practicing Catholic has in both participant observation and greater insight into the religious life of a Catholic people. --Analyst/

Field date: ca. 1956
Analyst: Joan Steffens

Evaluation: Ethnologist - 5
Processed in 1965

- 5: Lewis, Oscar. Medicine and Politics in a Mexican Village. In Benjamin D. Paul, ed., with the collaboration of Walter B. Miller, Health, Culture and Community: Case Studies of Public Reactions to Health Programs, pp. 403-434. New York: Russell Sage Foundation, 1955.

Yale: TA440. P33.

/Lewis discusses the setting up of a medical clinic by his research team in 1943 at the request of the villagers and the Mexican government, and the resulting conflicts and abandonment of the service. This source provides a background to 2: Lewis by giving insight into some of the difficulties encountered in establishing rapport and making use of psychological testing methods. Additional information is given on medical beliefs and practices, the power structure of the village, political maneuvering by those in office, the formation of public opinion and interpersonal relations. --Analyst/

Field date: 1943-1944, 1947-1948

Analyst: Joan Steffens

Evaluation: Ethnologist-5

Processed in 1965